

MAN's *11. Ha*
Destruction,
Prov'd to be *700 c.*
Of Himself:
In which, The
Antinomian and Arminian
ERRORS
Are Confuted.

By *William Day.* *K*

L O N D O N,
Printed by B. MILLS, and Sold
by *Tho. Harrison*, at the West-Corner
of the *Royal Exchange*, in *Cornhill*; and
Joseph Marshall, at *Bible in Newgate-*
Street; And by the Booksellers of
London and Westminster. 1713.

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TO THE
READER.

THERE have been many Erroneous Sermons preach'd, and Books writ, which have corrupted, and poison'd the Minds and Judgments of Mankind, and done the Devil great Service thereby, being ruinous and destructive to the Souls of Men ; which together with the Unfaithfulness of some Ministers of the Gospel, in not Warning the People of their Sin and Danger, and not Laying down such Marks and Signs, faithfully and plainly, whereby People might know their States :

AND also in Preaching Salvation to all alike, giving that to Sinners that belongs to Saints, and that to Saints that belongs to Sinners ; and so not giving to every One their due Portion, give us great
A 2 Cause

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Cause to believe, that many Thousands have perished to all Eternity.

~~AGAIN~~, Consider, that there is no Minister, but may know his Duty herein: For those Things that are necessary to be known for Salvation, are plainly laid down in the Holy Scriptures, so that the Unlearned in the due Use of Ordinary Means, may attain unto a sufficient Understanding of them. Psal. 119. 130.

BUT the Reasons why they neglect their Duty, are chiefly these two:

First, *THEIR* Want of the True Fear of GOD, and a Saving Work of Grace, or Regeneration in themselves.

Secondly, *MOST* of them receive their Maintenance from the People they preach to, and, therefore, they generally take more Care to please, than to profit them, and thereby they do plainly declare, that they had rather run the Hazard of Losing, and Damning their own Souls, and the Souls of those they preach to, than faithfully discharge their Duty, deny themselves for Christ as they ought, and trust in GOD for their temporal Supply, and Maintenance.

I BELIEVE, that no honest faithful Minister will be offended at what I have said, and as for Others, I may say, as it was once said by David,

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David, in another Case, Is there not a Cause? When it is a Matter of such great Lamentation, that there is so little of the Power of Godliness, and true Christianity to be seen among People of any Persuasion. And to think, what vast Numbers of People are passing to Hell, that hardly ever met with any faithful Warning all their Days.

AND also, if it be but consider'd, how very common it is, for most People to be mistaken about the State of their Souls, who think they are in the Way to Heaven and Happiness, when they are at the same Time going directly to Hell, and Destruction.

I HOPE, when all these Things are well consider'd, my plain Dealing will be pardon'd.

SOME of the Errors I have mention'd, I have endeavour'd to confute in the following Treatise, in which they are chiefly treated of; which are some of the Antinomian and Arminian Errors.

THE Antinomians teach, That Men have no Ability to improve the Means of Grace, or to do Good Works; which plainly shews, that they do, thereby, in Effect, teach, That it never was in the Power of them that perish'd everlastingly, to prevent their own Ruin; and that GOD was the Author of their Everlasting Destruction, and made them

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on Purpose to damn them; which, with many other abominable Errors, that are much of the same Nature, they destroy all Religion.

THE Arminians teach, That Men can do all that is requir'd of them; viz. They can Believe, Repent, Convert their own Souls, and keep all GOD's Commandments, so as that they may obtain Everlasting Salvation, and all by their natural Power and common Grace; and are justify'd by Works, or upon Condition of Obedience to the Gospel. The Papists, and some others teach, the Doctrine of Merits and Justification by Works; and that Christ dy'd only to satisfy for our Defects, or for what we fall short in; and thereby they do, as much as in them lies, rob GOD of the Honour of His Free Grace, invalidate the Righteousness, and Merits of our Lord Jesus Christ, and hinder themselves from obtaining much Good; For no Man hath any Reason to expect, that GOD will give Persevering Grace to him, that thinks he can persevere by his natural Power and common Grace; and that GOD will impute Christ's Righteousness to them, that believe they shall be sav'd by their own Righteousness; and bring them to Heaven at last, that always thought to climb up thither by the Thread of their own Obedience, or by meriting thereby; tho' we cannot be sav'd without Obedience to the Law, as hath been shew'd.

SOME

To the READER. 7

SOME Men teach, That they that were not ordain'd to Eternal Life before the Foundation of the World, shall not be sav'd, let them do what they will, or can.

OTHERS teach, That none are Elected: And that none of Mankind are at all, or in any Sense Justify'd, until they do Believe, and Repent.

SOME also teach, That Men can do all Things that are requir'd of them.

AND Others teach, that Men have no Strength, and can do nothing.

SUCH Unsound and Unscriptural Notions have infected great Part of the Christian World: And GOD only knows, what Advantage the Devil hath made of such Errors.

SOME Godly and Learned Divines, have endeavour'd to confute these Errors, both from the Press and Pulpit; but most of their Discourses of this Nature, have been left so in the dark, and for want of right Distinctions and Cautions, that they have done little, or no good, if not much Hurt thereby; and so many People have perish'd for want of a true Notion of Things: For Errors in Opinion, are as Damnable as Errors in Practice.

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tice, and an Erroneous Judgment is often the Cause of a wicked Life.

I DID, therefore, hope, that these few Lines might be of some Use, in Setting those Great Truths in a Clearer Light: Read them carefully, and consider the Strength of ev'ry Argument, and the LORD give you Understanding in all Divine Truths, which, that He may do, is the Hearty Prayer of

Your Real Friend,

William Day.

SOME

SOME
ARGUMENTS

To prove that

Man's Destruction is of himself:

WHEREIN

The *Antinomian*, as well as
 the Opposite Errors of
 the *Arminians* are con-
 futed.

First, **U**Nregenerate Men are Rational
 Creatures, endu'd with Know-
 ledge and Understanding, whereby they do,
 or may, know what is Good, and what is
 Evil, as to common known Truths, and the
 external Parts of Religion. *They may receive
 the Knowledge of the Truth, Heb. 10. 26. And
 know their Master's Will, Luke 12. 47.* But
 not in a spiritual and saving Manner. Also,
 B they

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they may know, what are the Rewards of Vertue, and the Punishments of Vice; for there is nothing more plain, and obvious in the Scriptures, than those Things are.

Secondly, EVERY Man hath in him, a Conscience that excuses him when he doth well, and accuses him when he does Evil; *Rom. 2. 15.* and the Spirit of GOD strives with all Men, and *knocks at the Doors of their Hearts,* *Rev. 20.* by His Word and Spirit; whereby they are convinc'd of their Sin and Misery, and mov'd to what is Good, while the Day of GOD's Grace is continu'd unto them, and they are not given up to Sin. And tho' it is said in Scripture, that some were hardned and blinded, yet GOD never did, nor will, judicially blind, and give up any Man to Sin and Damnation, until he hath first sinn'd away his Day of Grace, and giv'n GOD just Cause to give him up; as you may plainly see in *Hof. 4. 7. Rom. 1. 24, to the End. Prov. 1. 24, to the End. 2 Thes. 2. 10, 11.*

Thirdly, THE Tenders of GOD's Grace and Mercy, are offer'd to all Men in general, *Rev. 22. 17. And whosoever will, let him come, and take of the Water of Life freely.* Suppose a Great Rich Man should invite a certain Number of poor distressed People to come to him, and promise them, that if they did come, he would relieve them, and supply all their
Wants,

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Wants, when at the same Time he knew, that they were not able to come to him ; and if they should, he would do nothing for them ; would not all that heard of it, say, that it was a very base, and wicked Thing, for such a Man to do so ; for he would become a Lye to them, mock them, and sport at their Misery : And can we think, that the Great and Righteous GOD will do any such Thing ?

Obj. SOME have objected, That GOD hath not lost His Power to command, tho' we have lost our Power to obey.

Ans. I answer, GOD, indeed, hath as great Power now, as ever He had ; yet this is certain, that as GOD cannot lye, so He cannot be unjust, nor unmerciful, as an Earthly King, tho' he hath Power to do many things, which, for his Honour and Conscience-Sake, he may, or doth forbear the doing of.

AND tho' GOD can do with Mankind, as the Potter doth with his Clay, yet He will do nothing with them ; but what is consistent with the Glory of all His Attributes : For *He is righteous in all His Ways, and holy in all His Works.* Psal. 145. 17.

AS suppose, that any Man should command his Children and Servants to fly in the Air, as the Fowls of the Air do, who he knew were not able, nor appointed to do so, and then should severely punish them for their

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not flying at his Command ; how unjust, and ridiculous, would such a Thing appear to be, in the Sight of all Good and Wise Men : And can we imagine, that the Almighty and Gracious GOD will do any Thing like it, command His Creatures to do those Things, that He knew they are not able to do, and then punish them for ever, for not doing them.

AGAIN, consider, that GOD did not only foresee, what Men would be before He made the World, but did see what was in Men several Hundred Years after they were on Earth, before any general Law was reveal'd, and giv'n to the World by Writing ; therefore, GOD knew very well, what Men could do, when the Law was giv'n.

Secondly, ALL Men have Power to use the subordinate Means, and if they be not wanting to themselves, may by the Grace of GOD, keep the Commandments, in such a Manner, as GOD, thro' Christ, will accept, tho' they do not act perfectly according to the Letter of the Law : I mean, they may sincerely keep them, for Sincerity is Gospel-Perfection. But having spoke to this Purpose in other Places, I shall say no more to it now.

AND, GOD hath sent forth His Gospel-Ministers to preach to, and instruct all Men, *Mark 16. 15. 2 Tim. 2. 25, 26.*

AND if Men had no natural and moral Power to amend their Lives thereby, the Preaching of the Ministers would be to no more

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more Purpose, than if they preach'd to meer Stocks and Stones.

Fourthly, GOD hath giv'n a natural Power, and moral Grace, call'd *Common Grace*, to all Men, which may enable them to forbear gross Sins, as to the outward Act; and to perform common, outward, moral Duties, and to use those Means, wherein GOD doth usually bestow His Converting Grace, as *Hearing*, and *Reading the Word*, *Prayer*, &c. for Men are free Agents as to the external Parts of Religion, having in them a self-determining Faculty, in moral Duties, and in forbearing gross Sins. And as they have Power to Eat, Drink, Walk, Talk and Work; so have they Power to perform those Duties.

SOMETHING agreeable to this Assertion, is at large set down, in a little Book, call'd, *A Declaration of the Congregational, or Independant Ministers in and about London, against Antinomian Errors*, &c. beginning at the 41st Page therein, in their Opposition to the Tenth Error mention'd in that Book. And in Mr. Mead's Book, call'd, *The Almost Christian*, Page 88. it is said, "That an Unregenerate Man may do all, as to external Duties and Worship, that a True Christian can do."

AGAIN, consider, that the wicked and slothful Servant spoken of in the 25th of St. *Matthew*, that hid his Lord's Money in the Earth, had as much Power to have traded with,

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with, and improv'd his Talent, as he had, that had five Talents; and as the others had, that are there spoken of, which did improve their Talents.

1st, HIS Talent was the same for Nature, and Quality, with the Talents of the rest; it was all Money, as you may see, in the 19th of St. Luke, which is Metaphorically understood to be moral Grace.

2^{dly}, THE Fault he was charg'd with, and condemn'd for, was, for his not putting his Lord's Money to the Exchangers, an Act which any Man can do, that hath Money, as common Experience plainly shews.

3^{dly}, THOSE Words, his Lord said unto him, *Thou oughtest*, &c. are of the *Potential Mood*, and signify, Power to do.

AND had he not had Power to improve his Talent, he would, no Doubt, have been ready enough to have told his Lord so; as he was to speak what he did, for he had Liberty to speak for himself.

SO that it is very plain, that he had as much Power to do his Master's Will, as the other Servants had, but his evil Heart and slothful Temper enclin'd him to neglect it.

AND here observe, that by this Parable is set forth GOD's Manner of Dealing with all Mankind, that ever were, and shall be in the World; for the Kingdom of Heaven is compar'd to it, as you may see in those afore-cited Places about it.

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BY this you may also see, that this Parable doth shew, that all Men have Power to improve their Talents of Grace, that are giv'n them.

A N D that Grace, that was first bestow'd upon them all there-nam'd, or is set forth by it, in that Parable, was common or moral Grace; which is plain from the Reasons before-named: For had it been saving Grace, then he that had but one Talent would have improv'd it; and not have fall'n totally and finally away, and perish'd as he did: For they that be once in a State of saving Grace, will never fall away totally, and finally, *Jer. 31. 3. John 4. 14.*

A N D again observe, that those that did improve their Talents that are mention'd in the said Parable, had saving Grace bestow'd upon them; because there is so much signify'd in those Words, that were said to them after they had improv'd their Talents, *Mat. 25. 21, 22, 23.* There it is said, both to him that had improv'd his five Talents, and to him that had improv'd his two Talents, *Well done, thou good and faithful Servant, thou hast been faithful over a few Things, enter thou into the Joy of thy Lord:* Which plainly shews, that they had not entred into the Joy of their Lord before; and that they had that saving Grace bestow'd upon them, that should end in everlasting Joy: For saving Grace is Glory begun, as is evident from *1 Thes. 2. 12. That ye*

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ye would walk worthy of GOD, who hath called you to His Kingdom and Glory. John 6. 47. Verily, verily, I say unto you, he that believeth on me hath Everlasting Life.

SOME have taught, that by the Lord's calling his Servants to Account in that Parable, to see what ev'ry Man had gain'd by Trading, is set forth the general Judgment; or else ev'ry Man's particular Judgment after his Death: But my Opinion is, that it is meant of GOD's inspecting into our Improvement of His Talents, while we are in this Life, and His Judging, and Rewarding us accordingly. But however that was, this is evident, that those of them, that did improve their moral Grace, had saving Grace bestow'd upon them; and it is no where to be prov'd by Scripture, that GOD ever did, or ever will deny saving Grace, to them that have improv'd, or shall improve their moral Grace.

AND here observe, that moral Grace is GOD's Gift, as well as special and saving Grace, and that there are sev'ral Degrees of moral Grace; some have a greater Measure of it, than others have; as is very evident from many Places of Scripture, &c. yet ev'ry Man hath so much of it, as will leave him wholly, and for ever without Excuse; because it is his Duty to improve his Power in the Use of Means, Ezek. 18. 31, 32.

Fifthly,

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Fifthly, UNREGENERATE Men are not so much defil'd with Sin, but they have Power to reform their Lives; as is very evident, if we do but consider, how *Ahab*, the People of *Niniveh*, and others repented, and reformed, when they were threatned with Destruction.

ALSO, How many wicked Men have pray'd to G O D, and reform'd upon their Death-Beds, or in a Storm at Sea, or when condemn'd to dye by the Laws of the Land: And those that have been addicted to Swearing, and profane Discourse, have refrain'd from those cursed Practices, when they have been in Company with a godly Minister, or with others, whom they knew to be averse to those Things, if they had any Value, or Esteem for them.

Sixthly, THO' GOD when it hath pleas'd Him, hath exerted His sovereign, and special Grace, Mercy, and Power, in converting great and notorious Sinners, such as *Manasseh*, *Paul*, *Mary Magdalen*, and many others, yet He is not bound always to do so; for when GOD manifested the Glory of His Mercy in their Salvation, He might have manifested the Glory of His Justice in their Destruction, if it had pleas'd Him.

AND, I believe, there is no Man that can be guilty of a more abominable Error, or do the Devil a greater Service, than they that perswade themselves, and others, that they
C have

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have no Power to use the Means, that GOD hath appointed for their Salvation, and Recovery; for they do as much as in them lyes, make GOD the Author of Men's Sins, and also of their Destruction.

Secondly, THEREBY many may be deluded, so as not to use that Power and Grace, that GOD hath giv'n them, by thinking they have none, and so befool, and cheat themselves out of their Eternal Happiness, and lay the Blame of all their Destruction upon GOD, when it is certain, it is of themselves.

ALSO, there cannot be a greater Motive, and Encouragement to any Man, to forsake his Sins, and live a good, and vertuous Life, than for him firmly to be perswaded, that if he doth well, he shall be accepted for Christ's Sake.

Obj. SOME have objected, That *Man by his Fall in Adam, lost all his Power of doing good*, and is thereby incapable of Life, by that Covenant of *Works*, because it requireth perfect Obedience. Gal. 3. 10. *For it is written, Cursed is every one that continueth not in all things, which are written in the Book of the Law to do them.*

Ans. I Answer, Man did not lose the Freedom of his Will by the Fall of *Adam*, only the Goodness and Rectitude of it; and GOD did never give the Devil Power to force any Man to Sin, for then He would be the Author of Sin. The Devils and Damn'd in Hell, are not

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not forc'd to curse and blaspheme GOD ; but it is their evil Nature moves, and inclines them to it.

AND then consider, that GOD foresaw the Fall of *Adam*, which none deny, and also he did foresee, what would be in Man, and therefore He did contrive, how to deal with him, in such a Method, as should be consistent with the Glory of His Justice and Mercy : So that neither Men, nor Devils might ever be able to find Fault with Him, nor accuse Him of the least Injustice to all Eternity.

AGAIN, the Lord hath made with Man another Covenant, commonly call'd, *The Covenant of Grace* ; and there are divers Administrations thereof, as that which is spoken of in *Heb. 12. 24.* and in *Heb. 8. 6.* It is call'd, *A new, and better Covenant*, or Testament ; it is call'd *better*, because it is confirm'd by the Death of Christ, *Heb. 13. 20.* And tho' the Substance of the Old, and New Testament be the same ; yet the New Testament is more profitable, and comfortable than the Old, so that now, all Mankind are brought into a salvable State by Jesus Christ ; *Cor. 15. 22.* *For as in Adam all die, even so in Christ shall all be made alive.* The Meaning is, that as in *Adam*, all Mankind are brought into a State of Sin, and so made liable to Eternal Death, so in Christ shall all be brought into a State of Life, that they may be sav'd, if they be not wanting to themselves.

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ALTHO' all Men have sinn'd by the Fall of *Adam*; *Rom. 5. 12.* yet no Man shall be eternally damn'd purely for that Sin, but for the Effects of it; namely, his own actual Sins: Which is fully prov'd in *Ezek. 18.* and *2 Cor. 5. 10.*

AND tho' GOD was pleas'd to inflict temporal Death, and many other Afflictions upon Men, as the Fruits and Effects of *Original* and *Actual* Sin; yet they that accept of that Salvation which is offer'd, shall obtain a greater Good by *Jesus Christ*, than they lost by the Fall of *Adam*. *Rom. 5. 15.* *But not as the Offence, so also is the free Gift; for if thro' the Offence of one, many be dead, much more the Grace of God, and the Gift by Grace which is by one Man Jesus Christ hath abounded unto many.*

A N D remember, that G O D will never condemn any adult Person at last, for any Sin, either *Original*, or *Actual*, that he had no Power to avoid, or truly to repent of: (The Scripture being silent concerning the Salvation of Infants, and the Manner how G O D will save them, only they that were born within the Pale of the visible Church, of believing Parents, have been taken into it by the Seal of the Covenant, and some of them were sanctify'd and sav'd, therefore I shall say no more of them now.) For the *Judge of all the Earth will do right.* Where much was giv'n, much will be requir'd; and where little was giv'n, GOD will require the less. None will ever be
able

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able to say to GOD, Lord, if thou hadst giv'n me more Grace, I would have done better; for GOD will never condemn Men for impossibilities: For if He should, He would be the Author of their Destruction. In the *Assemblies Annotations* on Ezek. 18. 26. it is said, that it is the Rule of the Sovereign Justice of GOD, that the Death of every one, shall be the Punishment of their own proper Sin, except they bring down the Punishment of others Sins on their own Heads; by conniving at their Sins, or not endeavouring their Amendment. See Old Ely's Case, 1 Sam. 1. 2, 3. And for any to profess otherwise, is abominably erroneous, being contrary to the Holy Scriptures, and Attributes of GOD.

BUT perhaps some may object, that it is said in the Second Commandment, that *God will visit the Sins of the Fathers upon the Children, unto the Third and Fourth Generation of them that hate Me.*

1st, I Answer, That if Children do commit any Sin, that they were caus'd, or encourag'd to commit, by their Parents Command or Example, and they live, and die in those Sins, without Repentance, will for ever be punish'd for them; but no Child will ever be punish'd eternally, for any Sin of his Parents, that he himself did not commit, as hath been prov'd.

2^{dly}, WHEN any People do wickedly, or foolishly, run out their Estates, so that they bring themselves, and their Children to Poverty,

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erty, in that Respect, their Children will suffer in this World for their Parents Sins.

3dly, WHEN People beget Children, when they are rotten with some foul, or infectious Distemper, whereby the Lives of their Children are shortned in this World: And as for what is threatned in Scripture, to them that were begot in Whoredom, it is all meant of some temporal Judgments; for *Jephtha* was a Bastard, *Judges* 11. 1, 2. and yet he was sav'd, as you may see in *Heb.* 11. 32. where he is mention'd among those Worthies, who all had true and saving Faith.

ALL which doth plainly shew, that Mens Destruction is of themselves, and therefore GOD will be just in condemning, and damning the Wicked at the Day of Judgment, because they would not improve those Talents that GOD had giv'n them, and accept of that Grace and Mercy that was offer'd to them: And therefore it is said in *Hos.* 13. 9. *O Israel thou hast destroy'd thy self, but thy Help is in Me.*

ALTHO' no unregenerate Man hath any Power, without the special Grace of GOD to renew, and convert his own Soul, in a spiritual, and saving Manner, neither can any Man merit GOD's Grace by any Thing that he can do, yet if Men will do what they can, GOD will give them more Grace, and enable them to do better: And because Men do not improve that Grace, which GOD hath giv'n them, it is just with Him, to deny them more:

And

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and this is very plain from *Luke* 11. 9, 10. and from that Parable of the Talents, in the 25th of *St. Matthew*, and from *Luke* 19, &c.

THO' no Man doth so well as he can in all Respects, yet when Men allow themselves, and delight in what they know, or may know to be sinful, and choose Evil; choosing that for their Portion and Happiness (it being that which they chiefly love and thirst after) whatsoever it be that is beneath GOD, spiritual, and heav'nly Things that they so choose; and refuse good, *viz.* to do those Things that will procure the Love, and Favour, and Grace of GOD, and to be conformable to His blessed Will, their Damnation is just: And this is prov'd at large in *Prov.* 1. 24, to the End. and in *Prov.* 14. 14. *The Backslider in Heart shall be fill'd with His own Ways.*

ALTHO' there is no rational Creature, but what desires Happiness; yet there are but few, that understand the true Notion of Happiness, and the right Way to attain it; and by Reason of the Depravity of most Mens Hearts and Natures, they have no Heart to labour after that Knowledge, and put those Things in Practice, that will bring them to true Happiness; but choose, and practice the contrary,

THERE is nothing, that doth so much, and so clearly prove, that Mens Destruction is of themselves; and that GOD is just in their Condemnation, as their Choosing Evil,
and

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and Refusing Good, doth: For GOD having giv'n Men Power to choofe Life, and refuse Death, *Deut. 30. 19. They wilfully choofe Death;* that is, they choofe those wicked Ways, that will end in Eternal Death: And also, if Riches, Honours, Pleasures, or any Temporal Good Thing, or Enjoyment of this World, be greatest in Men's Esteem, tho' Men may not have their Desires always answer'd in those Things; yet by Coveting, and Desiring them more than spiritual Things, they become guilty of Idolatry; *Col. 3. 5.* then their *Damnation is just*, because they have, what they did, in Effect, choofe; and only miss that True Happiness, which they refused, and rejected.

Lastly, CONSIDER, that Heav'n is a *Free Gift*, *Luke 12. 32. Rom. 5. 15. Rom. 6. 23.* For the best Duties that ever were perform'd by the best of Men, did not merit any thing at the Hand of GOD; therefore, it is said, *When we have done all, we are Unprofitable Servants*, who must be saved by JESUS CHRIST. But tho' GOD is not bound to shew us Mercy, and save us for our Obedience to His Law, because we cannot merit thereby, yet He who is *Truth itself*, and *cannot lye*, hath of His Grace, and according to the Good Pleasure of His Will, bound Himself by His Gracious Promises to do so, to them that do what they can, to perform the Terms, upon which the Promises are made:

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made: Some of which are these which follow,
That *whosoever comes to Christ He will in no wise*
cast off; John 6. 37. For every one that asketh, re-
ceiveth, &c. Mat. 7. 8. He that covereth his Sins
shall not prosper; but whoso confesseth, and for-
saketh them shall have Mercy. Prov. 28. 13. But
if the wicked will turn from all his Sins, that he
hath committed, and keep all my Statutes, and do
that which is lawful and right, he shall surely live
he shall not die. Ezek. 18. 21. But in every Nation
he that feareth God, and worketh Righteousness is
accepted with him. Acts 10, 35. Many other
Places there are to that Purpose. For tho' God
hath not promis'd to reward us for our Works,
yet He hath promis'd to reward every one ac-
cording to his Works. 2 Cor. 5. 10.

Obj. SOME Men thro' gross Ignorance, and
the Delusion of the Devil, have objected, that
If they be elected to be sav'd, they shall be sav'd,
and nothing shall hinder it: And if they be de-
creed to be damn'd, they shall be damn'd, and no-
thing shall hinder it.

BUT remember, that as **G O D** hath or-
dain'd the End, so He hath also ordain'd the
Means, to accomplish that End, which is true
and saving Repentance, a good Heart, and a
good Life.

AND as for them that are concern'd about
their State, whether they be Elect'd to Eter-
nal Salvation, or not, their best Course to
know that, is to consider,

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First, IF they have chosen GOD to be their GOD, and love Him above all Things, and good Men, chiefly for the Sake of that Grace, and Goodness, that is in them.

Secondly, IF they have Respect to all GOD's Commandments.

Thirdly, IF their chief Desire and Endeavour, be after spiritual and heav'nly Things, and their greatest Love be to them, then they may be sure, that GOD hath chosen them to be His People, and will save them.

FOR there is no Way to know our Justification, but by our Sanctification ; and there is no knowing our true Sanctification, but by those Marks and Signs, which are laid down in the Scripture, for us to know our State by.

INDEED, there is *Election* ; for the Word *Elect*, or *Election*, proves the Doctrine of it ; for it signifies to *choose*, or *cull out* : The 9th of the *Romans*, and the first of the *Ephesians*, and other Places of Scripture, plainly prove *Election*.

AND, further, to prove this Point, consider, that some notorious Sinners have been pull'd as Fire-Brands out of the Fire ; whereby is meant a being converted from a very wicked Life, which also proves Election ; because such wicked Men being averse to all Goodness, and Enemies to GOD, GOD was no Way bound to shew them Mercy and save them ; and so he was wholly at his Liberty, to dispose of them as He pleas'd ; if He had damn'd them

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them to all Eternity; He would have been infinitely just, there being nothing, but the Wrath and Judgments of GOD denounc'd against them in all the Scripture, while they continu'd in that State.

AGAIN, by this you may see, that some Men were ordain'd to Eternal Life, before they did actually believe, repent, and obey. And also some were chose to Salvation before they were born, *Jer. 1. 5. Luka 1. 15. Rom. 9. 11.* and in *Ephes. 1.* the Apostle told the believing Ephesians, that GOD had chosen them before the Foundation of the World to the Adoption of Children by Jesus Christ, &c.

Thus GOD hath left it to Himself, to save some Men in an extraordinary Way. For as the Potter hath Power over the Clay, so hath GOD Power over Mankind; and in that respect, *He will have Mercy on whom He will, Mercy.*

AND as for the rest of Men, if they will improve their Talents, and accept of GOD's Grace and Mercy, they shall be saved, as hath been shewed more at large.

Obj. SOME have objected from those Words in the 9th of the *Romans*, That GOD loved Jacob, and hated Esau, before they were born, or had done Good, or Evil.

Ans. I Answer, That those Words must be thus understood, that GOD did, before they were born, purpose in Himself to love

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Jacob, so as to exert His Special and Sovereign Grace and Mercy, in His True, and Saving Conversion, in His due time; which He was no way bound to do to *Esau*, neither was He bound to do so to *Jacob*; but it was GOD's Will to do so.

AND that GOD did so hate *Esau*, as that he should be left to act according to that Natural Power, and Moral Grace, that should be bestow'd upon him, when he should come into the World; for that all Men partake of, as hath been shew'd before. *Esau* will have nothing to say for himself, and will be as unable to excuse himself, at the Day of Judgment, as any of the rest of Mankind; for had He improv'd his Talents, and done well, he would have been accepted. *Gen.* 4. 7. *2 Cor.* 8. 12.

AND from this, and some other Places of Scripture, we may observe, that GOD uses the same Method with all Mankind, as he did with *Jacob* and *Esau*, in respect of their Spiritual Good, and Future State.

SOME few, or a certain Number of Mankind, GOD did so love before the Foundation of the World, or before they were born, as to purpose and decree, that he would in his own due time, manifest His Almighty Power and Goodness, in their saving Conversion, in a special and sovereign Manner, *Ephes.* 1. 4, 9, 11. *ver.* 4. *According as He hath chosen us in Him, before the Foundation of the World;*

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World; that we should be holy, and without Blame before Him in Love. Ver. 9. Having made known unto us the Mystery of His Will, according to His good Pleasure, which He hath purposed in Himself. Ver. 11. In whom also we have obtain'd an Inheritance, being predestinated according to the Purpose of Him, who worketh all Things after the Counsel of His own Will. Rom. 8. 30. Moreover, whom He did predestinate, them He also called; and whom He called, them He also justify'd; and whom He justify'd, them He also glorify'd. 2 Tim. 1. 9. Who hath saved us, and called us, with an holy Calling, not according to our Works, but according to His own Purpose and Grace, which was given us in Christ Jesus before the World began.

AND for a further Manifestation of GOD's Glory and Power, He did also ordain, that all the rest of Mankind should be left to that natural Power and moral Grace, which He would give them, when they came into this World, as it pleas'd Him, which if they did improve according to their Power and Ability, He would give them more Grace, so they may, or might be sav'd; which, I hope, is sufficiently prov'd in this Book, and it cannot be prov'd, that GOD made Man on Purpose to damn him.

FOR you may see in 2 Pet. 3. 1. The Lord is not slack concerning His Promise, (as some Men count Slackness) but is long-suffering to us-ward, not willing that any should perish, but that all should come to Repentance. 1 Tim. 2. 4. Who will have
all

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all Men to be sav'd, and to come unto the Knowledge of the Truth. Ver. 6. Who gave Himself a Ransom for all, to be testify'd in due Time, 1 John 7. The same came for a Witness, to bear Witness of the Light, that all Men through Him might believe.

AND the Intendment of CHRIST's Coming into the World, was not to destroy Men; but to save them. Luke 9. 56. For the Son of Man is not come to destroy Men's Lives; but to save them. Luke 19. 10. For the Son of Man is come to seek, and to save that which was lost. John 12. 47. For I came not to judge the World, but to save the World.

NOTHING, therefore, was agreed upon by GOD the FATHER, SON, and SPIRIT, when they enter'd into the Covenant of Redemption, or before the Foundation of the World, that any Man, as a Man, should for ever be destroy'd; for JESUS CHRIST did not any thing, when he was in this World, relating to Man's Future State; but what was fore-ordain'd to be done by him; which is evident from many Places of Scripture: For as CHRIST was in respect of His Grace, Mercy, and Good Will towards Men, when He came into this World, so He ever was, is now, and ever will be. Heb. 13. 8. JESUS CHRIST, the same Yesterday, to Day, and for Ever. The same may be said of GOD the FATHER, and GOD the HOLY GHOST; which

prov'd to be of himself. 31

which *Three Persons* are all *One* in Goodness, Grace, Mercy, Will, Wisdom, Power, and Eternity, &c.

I Pray, GOD convince all Men, what great Ignorance and Error they have manifested, who have taught, That GOD decreed, or fore-ordained from all Eternity, the Reprobation of the greatest Part of Mankind, as such, excluding a Possibility of their Salvation.

FOR in my Opinion, there is nothing that makes more for the Dishonour of GOD, than such Doctrine doth; for it makes, as tho' GOD was the *Author of Sin*, and took Delight in Cruelty and Injustice.

THOSE Things are very clear: For if a Minister should preach a Sermon from those Words in *Hosea 13. 9.* *O Israel thou hast destroy'd thy self.* And those Words are no Allegory; but are giv'n us in a literal Sense; and it is Blasphemy to say, that there is any real Contradiction in them to the Holy Scripture; and therefore, he must be sure to raise from those Words, such a Doctrine as this; that *Men's Destruction is of themselves*: And if he should say any Thing in that, and in other Sermons, that did contradict that Doctrine, he ought not to be accounted a good, and sound Preacher.

NOW for Men to teach, that GOD did fore-ordain Men, as such, or any Part of Mankind, only as Men, to everlasting Dishonour and Reprobation, would be as perfect a Contra-

tra-

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tradition to that Doctrine, of *Mens Destroying themselves*, as Light is to Darkness, and as Good is to Evil, &c. and it is giving GOD the Lie ; for what He did before-ordain, and decree, will certainly come to pass in His due Time ; for GOD is unchangeable in all His Purposes, and He ever was, and ever will be so ; and therefore whatsoever any can do, or pretend to do, to prevent his Designs, will be sure to prove ineffectual, for GOD *worketh*, and none can let.

AGAIN, there is not any Place of Scripture (if well understood) that gives us the least Reason to believe, that any Men, as such, were fore-ordain'd to Destruction, and destroy'd in GOD's Decree, and that neither Men, nor Devils, will be able to say to GOD, at the Day of Judgment, that they were fore-ordain'd to do what they did ; and to be, what they will then be ; and what they will come to suffer in Hell.

FURTHER, consider, that if GOD should damn Men, for that, which it never was in their Power to do, and avoid, He would then be the Author of their Destruction, and not they themselves :

FOR, suppose a Man should be kill'd by the Fall of a House, when he did not fore-see the Fall thereof, and was no Way able to prevent it : Or when justly engag'd in Battle with his Enemies, when he us'd all the Means he

prov'd to be of himself. 33

he could to preserve himself, it would be altogether false to say, that such a Man kill'd himself.

AND to say, likewise, that such a Man ruin'd himself, who had all that he had consum'd by an accidental Fire, that he could no Way foresee, nor prevent.

OR, if a Man should have all that he had, violently taken away by Thieves, it could not be truly said, that such a Man ruin'd himself; the Application is easily made, for how can that Man be said to destroy himself, who was destroy'd in GOD's Decree.

AGAIN, it is very absurd for any to imagine, that GOD should create a great Number of People, who as He foresaw, certainly would, or as He did ordain, should break His Laws, grieve His Holy Spirit, dishonour His Name, and provoke Him to Anger, all the Days of their Lives, when Sin is so very contrary, and hateful to him.

And GOD hath giv'n His Oath in Ezek. 33. 11. *Say unto them, as I live, saith the Lord, I have no Pleasure in the Death of the Wicked, but that the Wicked turn from his Ways, and live.*

ALTHO' it is very evident, that there is a great deal that may justly be said, from the Scripture, in the Vindication of GOD's just Proceedings against all wicked, and ungodly People, who choose the Ways of Wickedness, and would not, by any Means be persuaded, and reform'd in Time.

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Altho' GOD did foresee, that some Part of Mankind would destroy themselves, before the Foundation of the World. *Acts 15. 18. Known unto God are all His Works from the Beginning of the World*; yet that doth no Way prove, that Men's Destruction is not of themselves; because ev'ry Man hath his Talent, or Talents of Power and Grace bestow'd upon him; which, if he would improve, and do well, he should be accepted, and brought to Heav'n.

AND further to prove this Point, observe, that GOD did foresee the Fall of *Adam*, which was no Excuse for him, as we may see by the Effects of it, or what follow'd; because he had Power to stand, but would not.

AND again, it is very clear, that CHRIST did know who it was, that should betray Him, *John 6. 64, 65*. And what *Pilate*, and the rest of the *Jews* did, in condemning and putting of CHRIST to Death, was that, which GOD had before determin'd, and appointed to be done; *Acts 2. 23*. yet it was charg'd upon them as their Sin, and they were punish'd accordingly, except some of them that *believ'd*; *Acts 4. 4*. because they that did it, were not forc'd to do it, tho' the Thing it self was very wicked, and sinful.

BUT it is good for People not to be too curious, in searching into GOD's Secrets; for *secret Things belong to GOD, and Things revealed to us and our Children*.

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prov'd to be of himself. 35

GOD's secret Will is a Rule to Himself, and His revealed Will is a Rule to us.

AND by this it is evident, that CHRIST did not die for all Men alike; for if He did, then all Men would have had alike Share, and Benefit in, and by His Death; then *Eſau*, *Judas*, and all other notorious Sinners, and all the rest of Mankind, would have been chosen Vessels, and sav'd, as well as *Jacob*, *Paul*, *Manasseh*, and as some other great Offenders were.

FOR if it had been agre'd upon between GOD the FATHER, and GOD the SON, in the Covenant of Redemption, made before the Foundation of the World, that all Men should have an equal Benefit by Christ's Death, there was Virtue enough in the Blood of Christ, to have merited it, and GOD in His Truth and Faithfulness would have perform'd it; for He is ever *mindful of His Covenant*, and *it is impossible for Him to lye*.

Obj. AGAIN, *None can come to Me, saith Christ, except the Father, which hath sent Me, draw him.*

ALSO the Scripture saith, that *It is not in him that willeth, nor in him that runneth; but in GOD that sheweth Mercy.*

Ans. I answer, That if Men would do the best they can to come to Christ, and towards their being sav'd, GOD would draw them, shew them Mercy, and give them more

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Grace; as hath been shew'd in the foregoing Pages.

Obj. Prov. 16. 4. *The Lord hath made all Things for Himself, yea, the Wicked for the Day of Evil.*

Ans. In whose Damnation G O D intends to glorifie His Justice, Job 21. 30. Or rather whom He designs to make the Executioners of His Wrath, for the Punishment of others; who therefore are call'd in Psalm 17. GOD's Sword, and His Hand, not that He is the Author of their Sins, for that He cannot be.

Obj. 2 Pet. 2. 14. ----- *And that cannot cease from Sin.*

Ans. THOSE Persons here spoken of, having chosen the Way of Sin and Wickedness, and prefer'd the Enjoyment of their Lusts, and the Things of this Life, before the Enjoyment of G O D's Grace, Favour, and Eternal Happiness, did provoke GOD thereby, to give them up to their own Hearts Lusts; yet not so, as that they were forc'd to Sin, for that no Man is, as hath been shew'd.

Obj. 2 Tim. 2. 26. *And that they may recover themselves out of the Snare of the Devil, who are taken captive by him at his Will,*

Ans.

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Ans. THE Word *recover* in the Greek is *awake*, and that *Heretical Doctrines* are *Snares of the Devil*; and by those Words, *who are taken captive by him at his Will*, that is to say, *taken alive*.

AGAIN, they had so long yielded to the Temptations of the Devil, and been caught in his Snares so often, that by evil Customs and Habits, it became so natural to them to sin, that it was very hard for them to do otherwise; yet not impossible, for they were in a recoverable State, as you may see in the Text.

Obj. Rom. 5. 6. *For when we were without Strength, in due Time Christ dy'd for the ungodly.*

Ans. THAT an unregenerate Man hath no Strength of his own; and again, he hath no Strength to serve GOD in a saving Manner.

Some Directions,

First, **P**RAY earnestly to Almighty GOD, for His Holy Spirit of Truth, to guide you into all Truth.

Secondly,

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Secondly, HEAR none but good, sound, and wholesome Preaching.

Thirdly, BEWARE of reading such Books, and keeping such Company, as are poyson'd, and corrupted with Erroneous Principles.

Fourthly, Consider GOD in all His Attributes, CHRIST in all His Offices; and the Threatnings of GOD, as well as His Promises.

AND he who would have his Judgment rightly inform'd, in the reveal'd Will of GOD, must be sure to observe such *Directions* as these.



FINIS.
